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CONTENTS for May, 1938.

		Page.
1.	The Teaching of English By Prof. A. Rama Iyer, M.A.	135
2.	School Rewards By Mr. Bankim Chandra Ray, M.A.	143
3.	German Schools for Mothers By Grete Kluenner	146
4.	The Spirit of Japanese Industry By M. G. Mori	148
5.	Education By Dr. Gualtherus H. Mees, M.A., LL.D.	151
6.	29th Provincial Educational Conference: Welcome Address By D. Manjayya Heggade, Esq., M.L.C.	157
7.	Do. Do. Presidential Address By Mr. M. S. Sabhesan, M.A.	163
8.	Notes	170
9.	Reviews	173

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The Teaching of English

BY PROF. A. RAMA IYER, M. A.

(Continued from the April issue.)

IV GRAMMAR AND COMPOSITION

When shall we begin to teach grammar in a formal way? I told you I was brought up almost exclusively on grammar. The time that should have been devoted to drill-work, the actual use of the language, was taken up by mere grammar, by rules and definitions. I should have mastered English much better if that time had been devoted to drill-work—exercises in the actual use of the language in speech and in writing. That was the old system in our country. Then there came a stage when grammar was dispensed with altogether, when our experts imagined that grammer would come of its own accord, without any practice. That was the other extreme. Now we seem to have gone back to the former position. I have often heard educationists waxing eloquent on the causes that have produced the deterioration in our English standards. I have heard them say very dogmatically that it is all due to grammar not being taught. And they were responsible for the reintroduction of formal grammar. Now you have a heavy syllabus in grammar to go through. I wonder if any of you can honestly say that you are able to see any signs of improvement as a result of the reintroduction of formal grammar. I cannot understand how the idea gained ground that the best way to master a modern language is to study its grammar. For a classical language, it may be all right; not for a living language like English or Tamil. I have found children in our schools being tortured with the subtleties and intricacies of Tamil grammar, under the idea that Tamil grammar would enable them to use Tamil correctly in speech and in writing. This, however, is a superstition. I do not agree that the deterioration in our English standards is due to lack of formal instruction in grammar: I

affirm it is due to lack of proper training in the initial stages. So the remedy is to start with pupils who begin to learn English in our schools. It is no good starting with high school students or college students, who cannot easily unlearn what they have learned wrongly. Professor Otto Jespersen, one of the greatest authorities on grammar and philology, has dismissed it as a superstition that theoretical instruction in grammar is the best way to teach pupils to express themselves grammatically. His prescription is: "Away with lists and rules; practise what is right again and again.".

And why is it that it is not advisable to teach grammar at an early stage? Grammar is a science to be learnt inductively, after the language has been learnt. Which comes first, the grammar or the language? Many of us seem to think that grammar comes first, that the grammarian lays down certain laws, and that people write or speak according to those laws. An English grammarian, at any rate, is not like Panini, who laid down the laws of Sanskrit Grammar, and whose laws have held good ever since. You cannot change Panini's laws of grammar; but English grammar is constantly changing. Many of us do not seem to suspect it, but the English grammar of to-day is quite different from the English grammar of fifty years back. There is very little in common between the English grammar of two centuries ago and the English grammar of to-day in many points. What is good grammar to-day is bound to cease to be good grammar a few years hence, because English is a living language. Also, the grammar of the spoken language is different from the grammar of the written language. As a matter of fact, Palmer has written a grammar of spoken English, because spoken English is so different from written English. The English which we learn is written English, not spoken English.

Well, the generalisations of the grammarian are very useful, not to the beginner but to the advanced student, who is able to arrange his knowledge under certain heads. It is simply bewildering to the beginner to attempt such a kind of arrangement. The elimination of bewilderment being one of the fundamental principles, do not bewilder your pupils with any rules of grammar or any definitions, and never force them to learn by rote any rules or definitions of grammar. As pointed out by Palmer, only a tenth of English lends itself to logical classification and rule. In a grammar-book you find very often pages of "appropriate prepositions." You think all that comes under grammar; but it is only English usage or idiom. Correct English is a matter of usage; it is not a matter of grammar. You find that most grammatical rules have exceptions, and very often the exceptions are so many that the rule is

no use at all. It is no use remembering a rule, because of the numerous exceptions. And so, what we have got to learn is the correct usage, and then we have to teach our children the same thing. I should like to give you a simple instance from the conjugation of the verb "to be." "Is" is the present singular form, "are" is the plural form, we say. The child says: "I is going." Why not?—the child is logical. You have yourself to thank for it, because you have taught the child the rule that the singular verb is "is." If the child is daring enough to ask you, "Why not?, then you grow wild, because you are unable to give an explanation. And then there is the rule that "you", even when it refers to a single person, must be followed by the plural verb, "are." Suppose the child says, "you is our teacher," because "you" there refers to an individual, you cannot give any reason to prove it wrong. We have simply to teach the correct forms to begin with, without giving any kind of rule. Correct English is more often than not a matter of idiom, not grammar. I shall give you a simple example. When the children get noisy, what do we tell them? "Don't make noise." That is not correct English. The correct English idiom is, "Don't make *a* noise." Often we literally translate our Tamil idioms into English; that is how we murder the English language so often; we do not take pains to learn the difference between our Tamil idioms and the English idoms. As a matter of fact, I have known many people assert dogmatically that there are no idoms in Tamil. If you think so, you will make a grand discovery when you proceed to teach Tamil to a foreigner. English has the simplest grammar among all the European languages. But, as Palmer has pointed out, only a tenth of English lends itself to logical classification and rule. So, nine-tenths of English fall beyond the province of the grammarian.

And how do we learn idiom? Simply by practice; there is no other way. The correct form has to be impressd on the child's memory by repetition. A language is taught by intensive practice, not by the teaching of grammar. There is another thing. The so called rules of grammar are very often arbitrary. There is a rule, for instance, a rule which I suppose is repeated still by grammarians, that no sentence should end with a preposition. Just now I read in one of Palmer's books of an English teacher who got wild with one of his pupils who persistently ended his sentences with prepositions, and roared out, "How often am I to tell you that you should not use a preposition to end a sentence with?" He forgot his own injunction in his speech, because it is so natural in English to use a preposition at the end of a sentence. All good English writers have

constructed sentences ending with prepositions. If you want to learn or teach English, you should learn and teach English idioms. The old idea was that children's books should, as far as possible, avoid idiomatic forms. The language used in those books was artificial, and had no resemblance to the natural English spoken by Englishmen. Palmer gives it as one of the basic principles that idiom should be taught in the earlist stages. You should not fight shy of idiom, because there is no language without the idiom. I do not think I am myself competent to teach English idiom, because my knowledge of English idiom is inadequate. So I would advise you to stick to the book which you use. It is for this reason that I contend that the books which we teach must be books written by Englishmen who know the idioms of the language. You may call me unpatriotic to go in for books written by Englishmen. If we are unpatriotic enough to study the Englishman's language, we need not mind being unpatriotic enough to use books written by Englishmen.

Grammar, then, is to be taught indirectly by means of well-devised lessons and composition exercises. West has proceeded on the principle that if all the correct forms are taught they can later be classified and regularised by the pupils themselves. Palmer, too, has not followed any grammatical scheme in his composition exercises. His composition exercises like those of west, are based on the subject-matter of the reading lessons. Now it is not practicable to avoid the use of the past tense altogether at the very beginning, because it is a principle that narrative should begin as early as possible, because children delight more in stories than in anything else, and for stories, you must use the past tense. So the children must be familiarised with past forms at a very early stage. The child can easily understand the distinction between the present tense and the past tense. There is another tense in English which is very difficult to learn. That is the perfect tense,-the present perfect and the past perfect. Even Masters of Arts among us do not use these tenses correctly. Here is a simple rule: *the present perfect describes the present result of a past action.* So a student should not say: "I am in this school for two years." If the pupil is still in the school, he should say, "I *have been* in this school for two years," because he still continues to be in the school. The past perft is to be used when it refers to the first of two past actions. "where had you been when I called" is correct but not "where had you been last week?" If the teacher knows these distinctions clearly, there should be absolutely no difficulty in teaching the correct forms. Simple grammatical terms alone should be taught in the early stages

with no rules or definitions, because the rules will only bewilder the child. My own view is that no formal text-books of grammar should be introduced before the IV Form. If English is taught on West's lines, you will find that the three years' high school course is more than enough for teaching all the grammar that is necessary. As a matter of fact, quite a good deal of what we teach is not grammar at all; it is idiom. Our teaching of English grammar is now so futile for another reason also, namely that Tamil grammar is not taught on modern lines. But, in the first three or four years at least, there is no need for the teaching of even Tamil grammar. The old notion unfortunately still persists in our country that even for learning the mother-tongue grammar is indispensable. Grammar is really a stumbling-block for the beginner; it is more a hindrance than a help. Of course, what we teach should be the correct forms, so that any child should be able to distinguish between what is right and what is wrong. But the child need not be able to give reasons. If a child insists on knowing a reason which is beyond its capacity to understand, tell him gently that he can afford to wait. I believe that the teaching of English grammar could be considerably simplified if Tamil grammar were taught on the lines on which the grammar of any modern European language is taught. That means, we must have changes in our nomenclature. I know there would be an outcry against the very suggestion; but I think it must be done. In any case, Tamil is not taught at present as a modern language. We teach it now as we teach Sanskrit, which is a classical language. We have not yet learnt the vital difference between the teaching of a classical language and the teaching of a modern, living language.

Now we come to Composition. We seem to have a notion that composition means English composition. I do not know if any attempt is made anywhere to teach composition systematically in Tamil. Some of us seem to have an idea that composition is essay-writing. Nothing of the kind. Essay-writing comes at a very late stage; only advanced students can be expected to write essays. Even in Tamil, essay-writing should not be attempted in the earlier stages. Composition in those stages means simply practice in the use of the correct forms. The fundamental principles of composition are the same, whatever the language used may be. That is why I think it essential that composition should be taught first in Tamil, before it can be taught in English with any degree of success. You remember the point with which I started, namely, that the teaching of English should begin at a much later stage than at present. I am not in favour of English being taught before the II Form, or at any rate the I Form. The four or five years that the

pupil spends at school before the I Form are all to be devoted to *intensive* training in the use of the mother-tongue. Then you will find how simple the teaching of English becomes. When one language has already been mastered, it is comparatively easy to learn another language. But what happens at present is that neither of the two languages is mastered at any stage. It is a tragedy; but we have to make the best of a bad job. In any case we must make our Tamil teaching much more efficient than it is at present, and at the same time try to make our English teaching much more efficient than it is. It can be done even under present conditions. For this, the teacher himself must be capable and earnest. He should be unsparing in his efforts to improve his own knowledge of the language. And he should ceaselessly experiment, because he has no many different types of pupils to deal with, and the methods that are adapted to one place and one set of children are not likely to be perfectly suited to another type of children. And so the teacher, especially at that stage, should be a bold experimenter. We have, unfortunately, no spirit of experiment or inquiry. I am quite sure, if I put you a straight question, most of you would say things are best as they are. It is that attitude which must be got rid of at any cost. There is no doubt that there is plenty of room for improvement, even under present conditions.

Written work alone is called composition by many of us. Oral work is also composition, Composition oral and written, should be based on the reading matter, and should be taught by the 'idirect method.' The use of the mother-tongue should be avoided as far as possible, for two reasons. The first reason is that the language cannot be mastered unless the pupils learn to use it automatically. The second reason is that the time which should be devoted to the teaching of Enslish should not be taken away by the mother-tongue, as is the case when we use the translation method. West does not mind the use of the mother-tongue if time and energy can be saved by it. But the *direct bond* should be established. Composition must be based on the reading matter, because the words with which the children compose their sentences must be words which they know already. New words should not be introduced at that stage. That would lead to errors of all kinds and waste of time. So, in the interests of efficiency, all the composition work given in the earlier stages should be based on the subject-matter of the reading lessons, that is, matter which has already been mastered. You will find that that is just what has been done by some of those authorities on the teaching of English, e.g., West and Palmer.

To begin with, you should introduce only comprehension tests, exercises which are intended to test if the pupil has understood the

meaning. The questions that are put should all be very simple questions, and each question should test the knowledge of only one specific point. More than one test should not be involved in an exercise. Before free composition, you must have guided composition. For retelling the stories, for instance, Michael West gives guide words. Those guide words are indispensable for the beginner. You cannot otherwise tell a child to repeat a story after reading it. There are also other kinds of guided composition. You are familiar with the exercises which involve the filling in of blanks. These exercises must give lists of words or phrases out of which the pupil can choose just the right word or phrase. Then, in putting questions, you should frame them in such a way that those questions can be answered with the help of the words which you have used in them. Free composition should come at a later stage.

The composition courses devised by Palmer, Faucett, and West are there for our use. Here are the four books of the Junior Series of Ballard's *Fundamental English.* These are books written for English children. Many of the lessons deal with details of English life which are not likely to be understood by our children, or even by our teachers. An English child, whose mother-tongue is English can easily be taught these things. We do not think of teaching our children anything like these things in Tamil. That is just the difference between the way in which English is taught to English children and the way in which we teach Tamil to our children. Our teachers have no time to go through the written work of their pupils, because that written work is so full of errors. If the written work in the earlier stages is based on oral work, there will be few errors in the written work. Ballard has also prepared a parallel set of Teachers' Books, each of which starts with an introduction on the purpose of the whole course. We should be thankful to West and Faucett, for providing us with Teachers' Books of the same kind, giving detailed directions. You will have so much else to do that you are not likely to have the time to prepare the answers to these questions. And it would be too much to expect of an ordinary teacher, who is not likely to be able to give correct answers to all the questions himself. So he must learn the correct answers before he could hope to teach them to his pupils. Palmer, in his Graded Exercises in English Composition, has given fourteen distinct types of exercise, and all these exercises, mind you, are based on the matter which has already been taught, and not a new word is introduced. But these books are not quite suited to our children, because his Readers have been specially prepared for

Japanese children. West, in his composition books, gives more than a dozen different types of exercise, and in each exercise all but the one word to be drilled in are old words. You have most of these different types of exercises, again, in the Language Books of Faucett, the author of the Oxford English Course.

Everything spoken or written should be scrupulously corrected. A boy should not be asked to correct the error of a fellow-pupil. There is no need for me, I think, to dwell on the importance of thorough correction. It is no use your giving an exercise unless you are prepared to correct the exercise. And all corrected work should be re-written. The whole of a wrong sentence should be rewritten after correction. For example, supposing the child writes, "I is going," you should not make him write the one word "am". The word "is" is not wrong by itself; it has only come in the wrong place. That is why the whole sentence should be rewritten. I am afraid this point is not attended to always.

All the English work in one class should be taken by one and the same teacher. You cannot eliminate bewilderment if one teacher teaches in one way and if another teaches in another way.

School Rewards

By Mr. Bankim Chandra Ray, M.A.

The subject of punishments discussed, in the *Indian Educator*, some time back, must have as its counter-part, that of rewards. As pain is inflicted for faults by means of punishments, so pleasure is given for merit by means of rewards.

The school is but a miniature society and, therefore, depends for its well-ordered regulation on a system of rewards and punishments.

Ancient educational systems were generally conspicuous by the absence of rewards. Both in Greece and Rome punishments and not rewards were regarded as a useful expedient in education and corporal castigations were frequently resorted to. The Jesuits who flourished in the middle of the 16th century were the first to eliminate physical chastisement and other forms of punishment and introduce a system of rewards. But in modern times, rewards have come into very common use.

Rewards play a great part in school administration and rest upon a psychological basis. Discipline implies self-control on the part of children to whom rewards provide an occasional stimulus. Again, rewards appeal to the feeling of pleasure which is very strong in the child and thus serve as a great incentive. Moreover, the child's weak social feelings and poor mental capacity necessitate the employment of some such artificial inducement. Reward is thus a right and proper aid to good work and conduct. Hence Ruskin regards it as a valuable instrument of reformation.

Many educationists are against the system and offer objections. They denounce rewards as demoralizing in that they lead to cut-throat competition and generate envy, jealousy, self-conceit and cupidity. The answer is that competition is altogether a bad thing. Kept within bounds, it produces emulation and a desire to excel. Again, as Hayward pertinently observes, "In the light of the doctrine of the struggle for existence, and of the whole economic structure of modern society, the alleged immorality of the system of prizes seems ridiculous".

Others say that rewards, substituting as they do a base for a higher motive, are a form of bribery and corruption. The child is tempted to put forth its best energies not for the sake of duty but for profit. To this we may reply that the best motives are not unfortunately available since a child's inner sense of duty is not very strong. Hence

comes in the necessity for making temporary appeals. According to Waitz, rewards may make the positive stimulus of pleasure the motive to duty.

Being given more often for intellectual merit than for moral excellence, rewards are generally misapplied. They foster a love of excelling rather than a love of excellence. Rewards are in need of grading and the difficulty in the direction causes evil instead of good. All children ought to be rewarded according to their deserts but this is impracticable.

Granted their necessity, rewards in order to produce the desired results must be based on certain general principles. They should be made an educative instrument. As a rule, rewards are to be awarded for continued or increased efforts which have permanent effect and not for any single performance and as such should be given on rare occasions. Again, we must see that children do not labour with a decided aim at prizes which ought to go unexpectedly to the boy who labours honestly, habitually, persistently and regularly. Graver matters connected with moral law such as truthfulness, honesty must never be rewarded. Prize-winners should be made to look upon prizes as marks of teachers' approbation and not kindness. As P. C. Wren has it, rewards should be (a) the reward of merit, (b) of little intrinsic value, (c) few in number and (d) difficulty of attainment.

There are various kinds of rewards:—

1. Place taking: Although it tends to encourage healthy emulation and affords to every scholar a chance of comparative distinction, it is very limited in application as it is confined to meritorious boys and provokes envy. The system is pernicious for it wastes time, creates unrest and disturbance, lends unnecessary re-shuffling, and uselessly checks the progress of teaching. The system is iniquitous inasmuch as a fortunate shot at the 45th minute may bring to the top a pupil losing places for 44 minutes.

2. School Privileges: These take the form of filling certain places like prefects or monitors, curators, librarians etc. and of holding offices of trust such as getting books and apparatus for teachers and keeping watch over wicked pupils.

3. Decorations: These act as a spur to action and should be of simple things like badges or flowers.

4. Prizes: These include books, medals, scholarships etc. and possess some value. They are an index of mental capacities, often

produce a healthy rivalry and also appeal to the social emotion of boys i. e. desire to give pleasure to parents and teachers. But sometimes they provoke cupidity and jealousy which is an anti-social tendency and discourage efforts on the part of unsuccessful scholars by creating in their minds a feeling of disappointment which may harden into indifference and callousness. Failures ought to be utilized as a stimulus to further exertion.

5. Praise: It offers the most ready and simple form of reward. To give joy by deserved approbation is, as Herbert puts it, the fine art of discipline. Praise aids the formation of character by establishing a right association between proper conduct and approbation and impels children to do what is good. But it should be used sparingly and reserved for an act of signal merit.

The basis of award should be attendance, conduct, Progress and games.

Attendance Rewards: These can be justified on the ground that they induce children to be regular and that they are capable of being won by every student and thus reward efforts. Some countries like U. S. A. look upon such rewards as irrational because they set a higher value on attendance than on education. But regular attendance and punctuality being valuable things, so far as moral training is concerned, need to be cultivated by means of rewards.

Conduct Rewards: Generally speaking, it is very difficult to ascertain the conduct which calls for rewards. Good conduct should form the normal conduct. Still for prolonged good conduct involving performance of positive acts, prizes of small value ought to be given. It may be noted here that conduct rewards awarded to boys who are no better than stumps of wood or blocks of stone are often abused.

Games Rewards: These are valuable in that they attach importance to physical qualities as not inferior to intellectual ones. Medals and badges are to be given.

Progress Rewards: These generally go to a few clever boys and thus have, in the words of F. Arnold, only a limited appeal. Viewed rightly, they should be very judiciously awarded to the learners who labour consciously for 'actual and not relative progress' and take the form of books on the subjects in which the pupil has made progress.

One must conclude, therfore, that rewards have a useful place in school administration and a judicious use of them must be made when occasions arise.

German Schools for Mothers

BY GRETE KLUENNER.

Editor's Note:—The writer of this article recently took a course in one of the Berlin "Schools for Mothers", so that she is able to discuss this subject from personal observation.

At the present time there are 230 "Schools for Mothers" in Germany. Within the last three years, about 54.000 courses of instruction have been established, and no less than 1,140,000 German women have received the benefit of this instruction. When one speaks of a "school", it is generally associated with the necessity of passing examinations, and the idea of a "School for mothers" may raise the picture of a lot of old gray-headed women bending over the tasks of the school room. But these schools are quite different. All that is taught is of the highest practical value to the mothers themselves, to their families and children, and to the community. The schools are located in modern buildings and have nothing of the dingy atmosphere sometimes associated with the old-fashioned school-house.

Starting from the standpoint that the active cooperation of the women of the nation is necessary in order to uphold its spiritual ideals as well as to improve its material condition, the leader of the Reich Women's Organization, Gertrud Scholtz-Klink, developed in 1934 a comprehensive plan to establish these schools for mothers as a distinct part of the Reich Women's Organization, the first of these institutions was opened that same year, and to-day there are 230 of them throughout the country.

As to the plan of study, it may be said that this is a combination of practical instruction in the most simple household activities and education along more general lines. The subjects are divided into three main groups as follows:

1. Housekeeping; (cooking, Sewing, Washing & Ironing)
2. Family Hygiene; (Care of Infants, Home Nursing of the Sick)
3. General Cultural Education (The Home and its Relation to the Nation; Folk Tradition and Customs).

It goes without saying that the above plan of study may be amended to suit the conditions of life in the locality where the school is situated. The instruction given to the mothers in a little mountain village differs from that which they receive in a large city, and the course

of study in the schools located in sea-coast towns is somewhat different from that of an inland farming region. There are 3000 trained teachers and instructors, of whom 1000 are regularly employed as professionals, and the remainder give their services from time to time as volunteers. The teaching staffs include experienced women doctors, trained nurses, kindergarten teachers, and school teachers, all of whom take advanced courses at specially organized normal schools, such as those in Berlin, Bayreuth, etc.

Attendance at one of these "Schools for Mothers" is not compulsory, nor is a woman required to be a member of the National Socialist Party. The tuition fees are extremely small, and in many cases are remitted altogether. The classes in the various separate courses generally number from 20 to 25 students, who may choose whether they prefer to attend the morning, afternoon, or evening class. The lectures or recitations last two hours. All those who participate in these courses of instruction are taught how to keep a model home according to the most modern and approved standards, special emphasis being laid on utilizing domestic products rather than imported ones. At the close of each course, the students receive a certificate of attendance, which is now required to be submitted by women applying for positions in certain branches of occupation. From this it is clear that young women from the age of 18 years and over would do well to obtain such a certificate.

An important feature of the system of training and educating mothers is that it is not confined to cities and towns alone, as courses of instruction are also given in the most out-of-the-way villages, particularly along the frontiers. For this purpose there is a large group of itinerant teachers who make regular tours lasting a fortnight each from village to village, taking with them all the necessary school equipment.

In addition to these itinerant teachers and the regularly established schools in the cities and towns, there are the so-called boarding-schools where students are taken for a period of 4 to 6 weeks and receive a very thorough course of instruction in housekeeping of the greatest value to them in future life. The first of these schools were established in more or less inaccessible localities, where the women were unable to reach one of the regular schools, and so lacked the opportunity for improving their knowledge. For such women, the "home" school, conveniently nearby, has been of great benefit to many hundreds of women and girls. These boarding or "home" schools are to be found in the Rhoen, in Saxony, and in Oldenburg.

There are also boarding-schools known as "bride" schools, for young women who are engaged to be married to men in the military or other government field service. The course lasts 6 weeks, and in addition to instruction in housekeeping, the students receive regular gymnastic training and lessons in physical culture.

According to all reports the School-for-Mothers plan has been a great success throughout. During the last three years about 1,140,000 women have received instruction. Schools and teaching staffs are constantly being increased and enlarged, so that a much larger number of students is to be anticipated in the next year or so. (I. R. I. B.)

The Spirit of Japanese Industry

BY M. G. MORI.

Nippon Seishin, which may be rendered roughly as 'the spirit of Japan', is a cult; something regarded as an ever-present aspiration or ideal state of mind in which even the humblest coolie can participate if he does but carry out his work in what one can only describe as a religious frame of mind.—The Times.

The Western world today is not merely amazed but actually alarmed at the industrial successes of Japan, and is apparently willing to lend ear to any plausible explanation of their causes. The Japanese are such cunning imitators, it is said, that they have more than compensated for their lack of inventive genius by their thorough-going adoption of Occidental methods of manufacture and organization. Since however, mere aping is hardly adequate as an explanation of Japan's equality with Europe and America in many lines of industry, much less of her actual superiority in a few others, allegations of "sweated labour", social dumping, underselling, and other shameful malpractices and abuses are brought against her into the bargain. Then there is the undeniable fact that the rates of international exchange have for years been unfavourable to Japan, thus tending to increase rather than to reduce the volume of her export trade. But these obvious and external factors, even if for argument's sake we grant their existence, do not give us even a clue to the deeper and more enduring causes of Japan's present industrial prosperity. In the quotation from the London Times above, we find in a single sentence one of the most important, if not the most important, of these invisible forces at work. In other words, Bushido in its essence, though not in its familiar old

form, still lives in many of the men (and women) who have made Japanese industry what it is, and who are even now striving for its still brighter future.

This "Spirit of Japanese Industry" is at once the title and the central theme of a book recently offered to the English-reading public by Mr. Ginjiro Fujihara, one of Japan's leading business men and a life member of the House of Peers by Imperial appointment. In his perface, he reminds us of the oft-ignored fact that the industrial structure of Japan is no "mushroom phenomenon". As everyone at all familiar with Japanese history knows, this nation had attained a fairly high degree of skill and efficiency in a number of arts and crafts long before the advent of industrialism, an exotic plant brought overseas from the West. Let him who doubts this statement read Basil Hall Chamberlain's articles on Art, Lacquer, Wood Engraving, etc. in *Things Japanese*. Many of those who practised such arts were artists in the true sense of the name, as a considerable number of anecdotes told of them—wood-engravers, mack-makers, painters, swordsmiths, and others—amply prove. Such stories, told and retold hundreds of times by professional raconteurs, may or may not be accurate in detail. Some may indeed be no more than mere fables. But they give one a better or more concrete idea than any scholarly dissertation could furnish of the spiritual qualities that go to the making of Japanese craftsmanship—intense devotion to one's work, a sense which results therefrom of the honour and sacredness, almost, of one's occupation, an indomitable self-confidence in one's artistic ability, and a perfect readiness to sacrifice one's very life in order to uphold this honour and dignity. Mr. Fujihara cites several anecdotes to illustrate these trials saying, by way of introduction:

"In the veins of those engaged in the mechanical and chemical industries of the present generation runs the blood of their ancestors who devoted themselves seriously to their work. In the light of this racial trait, it will be seen that there is no mystery in the rapid rise of Japan as an industrial nation."

These words are quoted from the authorized English version, THE SPIRIT OF JAPANESE INDUSTRY (published in 1936), of Mr. Fujihara's KOGYO NIHON SEISHIN, first published a year or two previously. The latter, an outcome of a series of lectures, was intended to inspire his compatriots with confidence in their own industrial future, while the English translation, we learn, was undertaken by Mr. Yasunosuke Fukukita, A. B. (Stanford), in the hope that it would help Japan's industrial position to be better understood abroad. The book,

which is beautifully illustrated, with some of the pictures specially painted for it by Mr. Aritsune Hattori, is certainly well designed to serve this double purpose. Part One describes in thirteen chapters (all models of conciseness and broad outline) how the modern industry of Japan has developed in the course of seventy years from an infant stage into the present state of efficiency and prosperity; while Part Two analyzes those racial characteristics of the nation that seem to have made this amazing progress possible, or even inevitable. In the third or concluding part of the book we get an account of Japan's unprecedented expansion in foreign trade and a forecast of the bright future that awaits her if only she perseveres. Life is thorny, and a nation that aspires towards greater expansion must be prepared for struggles and calamities even more formidable than those that beset individuals of humble origin with high ambitions in commerce, industry, learning or politics.

It would be extremely interesting to quote Mr. Fujihara's observations in repudiation of the charges of dumping and other malpractices commonly brought against Japanese trade and industry, or to summarize his opinions on the more or less tangible causes of their present prosperity, namely, the relatively low cost of living, the "simple life" and habitual diligence of the Japanese people, the efficient administration of their factories, the extra efforts stimulated by insufficient natural resources at home, and last but not least the elasticity of Japanese trade and industry expanding rather than contracting under pressure from rival nations. Equally interesting would it be to cite the author's views in favour of a powerful army and navy as guardians of our expanding trade interests abroad, for he frankly regards preparedness or armaments as a "national investment" whose object is to provide the force necessary for overseas expansion.

This article is brought to a peaceful close with one of the delightful little stories in the book which illustrate the Samurai Spirit in Japanese industry. The particular incident here selected is given by Mr. Fujihara as an instance of self-confidence in which there is a solid foundation of the highest workmanship.

To quote verbatim from the English edition:

"In the sixteenth century there was a celebrated armour-maker, Ikkansu Harima by name. He was noted for making what was widely known as bullet-proof armour. He was ordered by Oda Nobunaga, the famous war-lord, to make armour for him, and this was a great honour. The order was therefore most painstakingly executed, and the artist came to the palace with the armour. 'Do you mean to

say,' demanded Nobunaga, 'that this armour is really bullet-proof?' 'Yes, Your Excellency,' answered Harima with an air of self-confidence. 'Then, put this armour on and stand there,' said the war-lord sternly. 'Let me fire at you and test the armour with my own gun'. The armour-maker, with no sign of nervousness, put the armour on. Nobunaga's officers and men were at the height of excitement when he was about to pull the trigger, pointing his gun at the artist standing before him as serenely as a statue. The sight of a mere craftsman standing with imperturbable calmness staggered the veteran soldier, and dropping the gun he said, 'I know what you mean by bullet-proof armour. I will pay any price you propose.''

The author ends the story with this remark:

"Had not Harima put his heart and soul into his work, he would not have been sure that his new armour was bullet-proof. The intense concentration with which the ancient masters of Japan devoted themselves to their work was almost akin to religious zeal." —[I. R. I. B.]

Education*

BY DR. GUALTHERUS H. MEES, M.A., LL.D.

What is Fducation ? Education has been defined as what is left when a man has forgotten all that he was taught. This is rather a striking definition, for usually education is taken in the sense of being exactly that which a man has been taught. For this reason, because there is so much misunderstanding on this subject, there are a great many problems in our present society. For the sake of these problems it is well worth while to go a little deeper into the real meaning of education.

The average man thinks that education consists in the digesting of numbers of books and lectures, up to the crowning moment when a piece of paper is given, mentioning the achievement in the form of a degree, making the way clear for a good job. Such a conception is common, in India, rather too common. The word "education" brings up visions of an important-looking certificate, of a name suddenly adorned with some important-looking letters behind it, and of acquaintances respectfully shaking their heads and muttering: "Oh, he is such a clever fellow, such a clever fellow!"

The pity of it is only that, some years after, all the bookish information which had been stowed away with much perspiration of the brow in a half-digested form has vanished away into the bottomless depths of the unconscious.

* Address at the St. Berchmans' College Day Celebrations.

Forgotten! There is also the possibility that the bookish food has really been digested, that the material has been thought out with all the cleverness of a well functioning rationalistic brain and made the intellectual property of the person.

Please excuse me for the negative pictures I am holding up to you. But I want to give you some common psychological types, and I reserve the more constructive types till the end.

The (mere) rationalistic type is a good type for all positions which do not require anything out of the ordinary, or tact and psychological insight. The rationalistic type thinks it can explain everything, conveniently and easily, with the help of some books and theories and common sense. All the secrets of the universe can be given a rationalistic whitewash and disposed of conveniently. If the secrets seem to be beyond the reach of explanation of this type, they are conveniently termed as superstition or disbelieved altogether. If you don't want to see somebody, well, look the other way, when you meet him. The (mere) rationalistic type does so with situations and phenomena.

As a European I know that type thoroughly. The nineteenth century and the beginning of the present century have brought forth overwhelming numbers of that type. The life of Europe has been coloured by it. The other types in Europe have suffered under its assumed intellectual supremacy. Luckily, of course, there have always been people of the other types too Otherwise culture would have come to an end long ago.

In the last twenty years, however, a new type of scholar has been coming forward. It is a more intuitive type, with a broader vision and a deeper grasp of things, as scientific in its methods as the rationalistic type, but humbler in its pretentions. The rationalistic type will profess to be able to explain everything; the new type will acknowledge that all theories are after all only theories and liable to be refuted and substituted by other theories. It has given up the idea that knowledge could be final, and it is not ashamed to say, when a difficult question is put to it, "I do not know". This type, of course, is that of the true scholar, whereas the other type is that of the scholastic.

During my $2\frac{1}{2}$ years long travels in India I have noticed that here the reverse is taking place. In Europe the (mere) rationalistic type is beginning to make place for the higher type of scholar. In India the rationalistic type is coming in more and more, and the old traditional Indian type, which possessed many of the elements of the true scholar, is slowly retiring into the background. It is a great pity.

Why am I bringing in all this? Because the popular conception of education seems to be to bring forth the rationalistic type, or even that which is not even up to the standard of the rationalistic type. I mean the textbook type. I do not know any other name for it. Even Europe has never brought

forth such a strange phenomenon: the textbook-and-diploma-type! When you ask the average schoolboy in India why he will go to University, he will say: to get a degree. Why? To get a job! As if that were the most obvious thing in the world.

But the real purpose of a University is to provide *education*, not mere *instruction* and certificates.

Education means the unfolding of the capacities of the human personality, of the emotions, the mind, and the soul with all that it implies.

Consequently our education starts at the moment we are born and ends at the moment we step on to the cremation pyre or into the grave. And even then it may continue, who knows ?

But by the nature of things a certain period of life is particularly the time for education. The most wonderful unfoldment of personality takes place between the ages of twelve and twenty. Consequently all systems of education aim at providing the convenient facilities for aiding the unfoldment at that particular time. The most important factor at that time is the intimate contact between the student and the teacher. Where there is intimate contact between teachers and students, there is a good basis for education and culture; where there is not, there can be only text-book instruction, but no personality unfoldment. Consequently there can be only little use to the community.

With all the great achievements in many fields at the present day, even in the field of education, the *average* conception of education really falls much below that of our ancestors, of both East and West. The educational system of both the orthodox Hindus and Mohammedans was one of intimate relation between students and teachers. Among the Hindus the student lived with the Guru who had only a few students living with him: Brahmacharis who had the privilege of close contact with their Guru.

In the West there was the same custom. In Middle Ages students lived in the monasteries which were then the only places where education was given. The students shared the life and the work of the monks. In very much the same way, the Fathers of this College are carrying on this ancient tradition.

When education passed out of the hands of the Fathers of the Church to the Universities, the same practice continued to prevail at first In the early centuries of Oxford and Cambridge Universities every student or sometimes two students shared the room with one of the professors in the College where they studied, thus having the closest contact with their teachers, leading to inspiration and enthusiasm for the work. All work then had the thrill of sacredness about it.

All over the ancient world similar customs prevailed. It is only in our modern age that great changes have come. In the average University in India

there is very little social contact between the teaching-staff and the students. In Europe there is much more contact. In the Universities on the Continent the professors hold "at-homes" for their students, sometimes indeed in a more home-like way, with the lady of the house presiding over a pot of tea, sometimes in the way of study or discussion groups in which professors and students discuss certain problems together. The University has nothing to do with this officially, but every professor is expected to arrange such semi-official or unofficial evening groups which are often considered of greater importance than the lectures given in the University. In some Universities this practice prevails more widely than in others, though in some it is dying out.

In Oxford and Cambridge this system is not only worked out more fully, but has even been adapted as part of the University scheme of education and instruction. It is in this that the very great importance of the two old Universities lies. Not in the sound of the famous names, not in the expensive life, not in the age-old buildings, but in this educational element lies the value of the great Universities, a heritage of the past.

It is often a source of wonder to me how it is that Indian Universities, which are supposed to be framed largely on the ideal of Oxford and Cambridge, have failed to adopt that thing which is the very basis of their life and educational system. Much is talked about Oxford and Cambridge examinations and textbooks, about old buildings, and traditions in various branches of sport. But few people understand that the really important aspect of these great English Universities lies in the opportunities afforded for friendly contact with the "dons", as the graduates of M. A. standard are called, in all the fields of life. It is not only in the lecture-halls that they are seen, but also in the dining hall, in the college-chapel, and what is most important of all, in their rooms which are situated side by side with the rooms of the undergraduates.

With some dons the students have to do officially. In Cambridge, for instance, there is the 'Tutor', who is the person appointed to be the representative of the father of the student during the whole period of his studentship. The Tutor gives general advice, not only on the line of study, but on all aspects of life with which the student is concerned. He can go and confide his troubles to the Tutor and ask his advice on any subject he likes. Secondly, there is the "Director of Studies". He is the advisor and director in the work. He says what lectures should be followed, what books should be read, what "Supervisor" will be assigned. Thirdly, there is the Supervisor, again the most important person from the point of view of the actual work. He holds classes usually to about two or three students at a time, and certain aspects of the work are discussed. The students write essays for their Supervisors and go to them with questions and puzzling problems. Books are discussed The real inspiration for the work, the love for a certain branch of of knowledge, is mostly derived from or stimulated by the Supervisor.

Fourthly, there is the Dean, the spiritual guide of the College, as we might call him. Usually he is the centre of a flourishing religious and intellectual life. He is also the disciplinarian of the College, and all students who have broken written or unwritten rules will have to face him, give an explanation, and, if necssary, receive a punishment, usually in the way of being "gated", which is a mild form of imprisonment within the confines of the College, or, in the case of serious offences, in the form of being "sent down" for a certain period, meaning sent home.

Then, at the top of the hierarchy, there is the Master of the College, as is usually called, embodying the College traditiou with all that implies. He and his wife also give 'at homes' to students.

As you will notice, all the various grades of teachers are easily approachable even for the humblest of students. I noticed that this is in contradistinction to the general practice in India, where, of course with brilliant exceptions here and there, on the whole the teachers of all grades are not only not accessible for the students, but very often not even for the other teachers lower in the hierarchy, or, as one would express it here, with a lower pay.

Really speaking, a Teacher, with a capital T. is a servant of an ideal, the highest ideal there is, namely, not only that of imparting knowledge to a pupil, but that of trying to aid in the unfoldment of a pupil in such a way that he becomes a better man than himself. Too many teachers, however, not only in India, but alas! everywhere, think that they have been appointed to sell information as a shopkeeper sells sweets or chilly-powder (according to the flavour of the information). Too many teachers of all grades, and especially of the higher, are also somewhat infatuated about their titles, positions and salaries. Pride and information are unpleasant characteristics in any department of life; but in people who profess to be educationalists, they are the more tragic, unsavoury or comic, according to the point of view.

It is my experience that the greatest educationalists are the simplest and most unassuming of people. They are the true fathers and guides of a nation. They are the bearers of culture and get the full and instinctive confidence of all they come into contact with. They are the real "Brahmanas" of a nation, in the true sense of that word, as "knowers of Truth" and servants of God.

In modern educational movements there is a strong tendency to go back to that fundamental and yet so much neglected element of education: the personal contact. As regards Hindu institutions, we must mention, before all, Shantiniketan and the Gurukula at Hardwar.

In such centres of culture it is endeavoured, according to the ideal of the University or the Academy, to impart a love of the pursuit of truth and the expressions of humanity in the arts, and inspiration to lead a life given to the service of the community. Instruction has its great use, but even more important is the creative capacity of the student. The amount of knowledge gathered by a man is not of use to him or to the community, if he has not the capacity to apply it creatively. Therefore, the University ideal is to stimulate the creative powers and to form personality. In the way of knowledge of facts, it is not of great importance that the student should know exactly where

and how to get the information wanted for practical purposes. He should be thoroughly oriented in his own science, and well oriented in the relation of his own particular science to other sciences, so that he will be able to cope with all situations.

Thus education is the path to culture. Culture is the mere knowledge, but creative humanity. It implies that which I should like to call by a wonderful, ancient, alas much misinterpreted and misused term: DHARMA. There is a mysterious urge in the human soul which, when it awakens, changes the life of a man, and makes him a conscious worker in the Kingdom of Heaven. It is an urge towards constructive work in joyful co-operation with other men and women. It is Dharma.

Culture, Dharma, Education!—not words which should convey to us a sense of the competitive struggle in life, of so-called stern realities, nor of old-fashioned or outworn ideas or unpractical luxuries, but words which should give us a sense of the joy which is the basic element in these conceptions, the joy of the explorer and creator which man is at heart, the joy which made man what he is, the joy which is his birthright.

To experience this joy it was that in ancient times the Brahmachari approached a preceptor with the request to guide him on the path to truth.

To experience this joy the modern Indian should seek education and admission to a University, not for the sake of "instruction", a degree and the promise of a good job, preferably, of course, a Government job! This modern tendency is swelling the ranks of unemployed intellectuals in the *cities* which are now supposed to be the centres of culture, but in fact are only the centres of *civilization*. The ancient and more noble tendency—luckily also still found at the present day— does not consider the fruits and the outcome, but thinks of the privilege and the joy of the work and the life alone. Now the requirements of the day point largely to the country. In the rural parts there is immense scope for creative work. Leaders are wanted in so many departments of life in the countryside. Rural reconstruction, cultural reconstruction· there is no end to the needs, there is no end to the possibilities also!

Dharma means doing the right type of work in the right place, according to the direction and urge of the inner man, reacting to the needs of the country. That is the only thing which will really manage to give a man happiness in his dealings with others and peace in his soul.

In conclusion, let me return to the beginning of my speech: "Education is what is left when a man has forgotten all that he was taught". It is the capacity to realize and perform Dharma which is the fundamental task of any educational institution to evoke in and give to the student. It is the capacity of intellectual adaptation to outer circumstances, it is the power to choose correctly, it is the capacity to feel inspired by the mysteries of the Universe and of human life, without sentimentality, but with the thrill of intellectual pleasure and the spirit of systematic and objective inquiry.

When this is realized, even the instruction-side of education: textbooks and formulas to be learnt by heart, assume a new aspect, pregnant with meaning. They have their place, they cannot be missed, and we often have occasion to be grateful for them.

29th Provincial Educational Conference

Welcome Address

By D. Manjayya Heggade, Esq., M. L. C.

The history of education for the last 150 years in India is a history of reckless waste of its economic resources. The aim of literacy was the aim of exploitation, and the literates to a large extent became the inevitable tools of exploitation. Thousands of crores of rupees were spent in producing seven per cent literacy in the country. Education had not the least connection with the country's welfare, it was never conceived as a function of economic or social progress. It created high-brows and snobs who thought it was their privilege to be served by the less fortunate. Education was never thought to be a preparation for national service, far less as an instrument of economic upliftment. The tragedy of education was conceived when Lord Curzon, the most reactionary Governor-General of India of Modern Times, and a great autocrat, with an over-whelming faith in the efficiency of Government machinery, became alarmed at the sign of independence on the part of Indians, and the Indian Universities' Act of 1904, was passed by which Government could control education of the masses as it pleased, and the regulations regarding public schools were tightened up. The tragedy came to a climax when the new India Act was born. And now we are in the thick of the throes of this tragedy. And you are called to contemplate fairly drastic measures to alleviate this suffering.

I do not think I am competent to lay down a cut and dried formula for arriving at the meaning and values of education; but as a layman I claim to say that instruction that enables a man to understand and sympathise with his less fortunate neighbours and gives him sufficient strength and resourcefulness to relieve the distress of people around him can be called education. In a brief way let me state that education is that power that makes a human being an instrument of wealth. Without being dogmatic let me say that this interpretation of education can to a great extent solve our problems, and I appeal to you to examine the veracity or otherwise of this definition of education. There is a large number of people who are charmed by the word 'liberal'. They unnecessarily want to dilute education with much unwanted sentimental fluid gathered from the stagnant pools of tradition. They do not seem to understand that education is for welfare, and not a hypnotic or an intoxicant. The functions of education as interpreted in the terms

of welfare are chiefly (a) elimination of discord between man and man, (b) increasing the capacity of turning apparently useless things into things that yield comfort, and (c) making life livable and enjoyable in an atmosphere of righteousness and fellow-feeling. Slavery, exploitation, selfish interests, vice and hatred are mere foreign matters in a healthy educational organism. Let me again extend my appeal to you that your concerted endeavour would give us a practical formula that would enable us to have a grip on the realities, that would help us to have a correct and clearly defined ideology of the aim, scope and function of education.

One thing that seems to me to be the outstanding defect of education is that it is Godless. Those who speak much of God and thrust dogmas and creeds, farces and formulas, in their education, do so because there is less of God in them or in their codes of behaviour. To say that education should be religious is to dole out an eye-wash. The process of education itself must constitute a religion—a religion that is made of three simple constituents, namely, love, truth and non-violence. Love has its inevitable concomitant, self-sacrifice; truth its concomitant, suffering; and non-violence has humiliation. In actual practice all the essentials of all great religions should be taught, so that the average child should be made to fraternise with his fellows irrespective of creeds and castes. The process of education which does not constitute a religion makes a man extremely selfish, conceited, mean, and devoid of all human feelings in his fight for his rights and privileges. In short, it is this Godless Education that is responsible for the materialistic tragedy of the West. In my opinion, Godless education is worse than illiteracy.

Now there are certain problems of the day in the sphere of education, I crave the privilege of placing before you in the usual layman-like way. These are (1) Mass Education, (2) Adult Education, (3) Self-supporting Education on the Wardha Plan, (4) National language, (5) Linguistic division of the country, (6) School accommodation (7) Education in Fine Arts and (8) Physical Education. I do not propose to give any solution, but my ideas as to how these questions have appeared to me. Before approaching these topics I must ring a note of warning. With the attainment of authority and power monopolie tendencies usually creep in. Certain persons who get a convenient opportunity to sway their rod of non-chalance to opinion of any kind take a cruel delight in being absolutely deaf to erstwhile friends—to friends that sacrificed everything that these might come into power. We have had painful experience more in the educational sphere than in any

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other; Associations that were on the brink of starvation and craved for patronage have turned themselves into machines of selfish interests, and have raised the pre-eminence of prestige by denying to others those very rights and privileges that had been denied them; they want their stamp of authority to prove the worthiness of any scheme or programme; no one else except themselves are considered efficient to give a diploma of efficiency. In fact, these people have created a monopoly. As I write this, there comes into my hand a publication; an association of some national workers at Madras want some 1500 workers in the course of 4 or 5 years—S. S. L. C's to boot; but the hall-mark of efficiency on these poor people will be stamped only when they undergo their training in their institution for three months! What an audacious claim! They deny the right to these poor people to get a stamp of efficiency if they undergo the course of training in any institution other than their own! They are the makers and markers of the hall-mark of efficiency—a claim too proud and almost tyrannical!

We are accusing the authorities of woodenness, and formal dilatoriness called red-tapism, when some one else is the authority; and we suffer our freedom curtailed, or our bona fides doubted when these authorities wield their rod blindly without discrimination. It is mere animal instinct of retaliation to turn the table on others when we assume authority. A daughter-in-law when she becomes mother-in-law will become more formidable on her own daughter-in-law. Such a state of things will obtain only in a materialistic atmosphere of selfishness, and surely we cannot expect narrow minded revenge and restriction of liberties when our popular Congress Government is committed to the creed of non-violent unselfishness. I hope and believe that they, and even the supreme command, do not in the least claim that their views on education, have reached any finality of acid proof permanence; I also hope that this creed of non-violent unselfishness has not made the Ministers and their Secretaries deaf and dumb, and altogether devoid of human attributes. When they have tabooed vested interests of all kinds how can we expect them to create new asylums of vested interests? Some say that the Wardha Education Committee is not really representative of all shades of thought and culture and the sanction behind the qualification of the members is painfully arbitrary, and that even Mahatma Gandhi is not free from the obsession of superbureaucrats who have been looking up for inspiration and guidance to Oxford and Cambridge and other western temples of learning. Though I do not fully associate myself with this view, I have yet a lurking suspicion, that the method of enquiry and the mode of work is lacking in perfect coordination of

mature thought of eminent educationists in the country. But, as we are on the lowest rung, we hope, that in course of time, all possible and available intelligence and experience will be explored before a definite step is taken in the process of reconstruction of educational means and machinery.

Truths become platitudes when we cannot make use of them to increase our comfort. Every one believes that mass education is the key that opens the main door of the temple of national well-being, but no one knows how we can put this truth into practice. I believe it is so because education is considered as private property, which an individual or class has a right to possess, and it is desecration to allow it to be shared by any and all. As a corollary, they believe, that education is as much subject to the law potential as any energy is. That is, if the masses were to be educated, general reverence for education will be reduced to zero, and hence traditionalists and idealists are forging their weapons to protect their sanctoria. What is the work of the Universities and Academies, and with what energy and enthusiasm the graduates are trying to maintain the prestige and sublimity of these institutions? Do we know the more the unflinching loyalty to these extravagant luxuries the less is the chance of mass education to succeed?

Adult education is the necessary and inevitable preliminary to mass-education. It was the first contemplated step and the work that was efficiently carried out in countries like Turkey and Russia. In the report on Educational Administration of Madras we hear, year after year, the futility and inutility of adult education schools in this presidency. The conclusion we have to draw from this is obvious. The illiterate adults of India cannot be inferior to those of Turkey or Russia in ordinary intelligence. It must be either the defect of the instrument, mode or policy of instruction. It is high time that you seriously bestir yourself to tackle this problem, and offer a constructive and efficient scheme to the Education Minister, who, I am sure, will give it a fair and sustained trial. I am certain, success of the Adult Education Scheme among the illiterate masses will naturally pave the way to the solution of the problems of compulsory primary education, self-supporting industrialised mass education, and technical education.

For the progress of any country the masses should be able to know their responsibility and their duty to their country. Then only we can have a strong nation. For this purpose mass education of the 'learn to earn' type is quite necessary. After the separation of the United States from England, the former started a new experiment of

democratic education, with the result that the United States became self-supporting within a decade. By effecting similar drastic changes in the educational policy fifty million illiterate people of Russia, steeped in ignorance and superstition, were educated and made self-respecting and self-supporting citizens of a mighty Republic, as if by a miracle. It was possible because the few educated middle classes co-operated with their free-service principle with ihe national leaders who effectively carried on the 'Down with Illiteracy Movement' with unabated zeal and earnestness. The healthy infection of these ideas spread south-wards into Turkey, and under the able leadership of Kemal Pasha the 'Sick Man of Europe' was miraculously transformed into a 'Virile Youth'. We, in India, have been looking forward for the initiation of such a drastic change through the inspiration of Mahatma Gandhi. In keeping with his principles, and the temperament, tradition and the spirit of the people he has offered a solution in the form of the Wardha Scheme. It has occupied the focus of attention of all educationists throughout the whole of India. I feel I am not at all competent to assess the feasibility of that scheme, yet from what I have been able to follow from the course of discussion in the papers, I feel, there could be no better solution than the Wardha Scheme in removing illiteracy on the one hand, and in increasing the human capacity for production of wealth of the country on the other. Learning with a view to earning the ordinary comforts of life is the golden key to economic independence of any country, and for India, at this stage of evolution and struggle, that is the most formidable antidote against foreign exploitation. Though I connot see eye to eye with the framers of the scheme it is bound to succeed if we insist on Tripartite Cooperation in the programme of self-support. When the child is one partner we ought to recognise the teacher as the second and the state as the third partner, every one of the partners having duties well weighed against privileges. If we accept this principle and make the scheme progressively self-supporting, and modify and amplify it to suit the genius, climate and temperament of the people of different districts, I am certain, within a decade from the date of launching the scheme we shall have brought about a peaceful and benevolent revolution in the country, and surely we shall be able to form ourselves into one mighty nation that can face any problems of the world.

The question of a common national language for the whole of India is no less important to an educationist. No system of education can be really national without a common indigenous vehicle of thought,

and there can be not the least doubt that Hindi-Hindustani alone can be the national language. Unfortunately for our presidency the department of education has not been able to tackle this problem in any satisfactory manner, probably due to some discordant notes in other districts. The result is a sliding back from facts to formulas, and from formulas into experimentation. Fortunately for our district there is not a single discordant note anywhere from anybody, even from seasoned fanatics and senile traditionalists. Strange as it is, our very acquiescence has turned out to be our weakness, because as I learn the Dakshina Bharat Hindi Prachar Sabha people are too chary to allow the local workers to have those privileges that are monopolised by the Thyagarayanagar Hindi Workers. A propaganda leaflet says that 1500 Hindi Teachers would be required during the coming 4 or 5 years, and the least qualification would be S. S. L. C. and Rashtra Bhasha Visharad, after which a three months' course of training at Thyagarayanagar would entitle them for a diploma on the strength of which they would be recommended to the Government for employment. Power of recommendation and power of certification are thus centralized and hundreds of poor Pracharakas who have been working in the field for number of years patiently and perseveringly are left to rot, because they are not S. S. L. C's. A Sanscrit or Kanarese Pandit though he may not know *a b c* of English can teach the languages in High Schools and Colleges but a Hindi Pandit must be a graduate or at least an S. S. L. C. Creation of new vested interests, compromises and half-measures are ample indications of that weak-kneed policy which, I am sorry to note, the Government has been pursuing with, regard to Hindi-Hindustani. Cannot the Government make it compulsory on all Government servants, below the age of 45, to pass a test in Hindi-Hindustani? Can they not make it a compulsory subject in all the Higher Elementary and Secondary Training Schools, or cannot the Government have one Hindi Normal School in each District at a cost of about Rs. 2000/- per year per such normal school? These are very important questions that the Government shall have to settle if they are really sincere about Hindi-Hindustani.

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29th Provincial Educational Conference

Presidential Address by Mr. M. S. Sabhesan, M.A.

(Extracts).

In the course of his presidential address delivered at the 29th Provincial Educational Conference at Mangalore, Mr. M. S. Sabhesan, while criticising the scheme of educational reorganisation, pointed out that both local bodies and provincial governments were to blame and were guilty of a stand-offishness which prevented them from taking the fullest advantage of the generous disposition of the Government of India. He then dealt with the scheme, the objections thereto, the opinion of the S. I. T. U. and the role to be played by the Government, the Management, the Parents and the Teaching profession. The following has been extracted from his address:

Scheme of the Local Government. What is the reorganisation scheme of the Government? I am sure you will all be familiar with the details of that scheme. At the elementary stage, the reorganisation scheme seeks to increase the percentage of permanent literates in proportion to the school-going population *through elimination of incomplete, uneconomic and inefficient elementary schools chiefly by administering the rules for grants-in-aid and subsidies* in a specified manner. As regards higher education, the scheme takes away one year from the university stage, extends the secondary school course by one year, suggests diversion of pupils to technical or trade schools, proposes bifurcation of courses at the high school stage and recommends an external public examination at the fourth form stage for the selection of students to the pre-university or technical courses as the case may be. A lowering of the maximum age to 18 in regard to recruitment for public service is also recommended so as to encourage the diversion of pupils to occupations and thus to remove the congestion in the college classes.

Objections. The first objection to the Government scheme which even a beginner may make is the absence in the *communique* of any reference to finance. Neither the conversion of incomplete schools, nor the provision of several vocational courses will be possible unless funds are allotted in the budget. The improvement of the conditions of service on which there is no difference of opinion means additional expenditure.

Secondly, the scheme is silent on the delicate and difficult problem of the relation between the Government and the Management.

The aided institutions have been playing a dominant part in the sphere of education. Reorganisation of a far-reaching nature which is declared to be the end in view, should affect the managing bodies in some way or other at every stage. The success of any scheme of reorganisation will depend to a considerable extent on the financial stability and willing co-operation of the Management. The Government is aware of the financial condition of the managing bodies and it should have taken pains to consider how far these aided schools can be relied upon to bear the increasing burden. No one knows how many schools will have to be closed for want of funds. How the Government proposes to give effect to the reorganisation scheme if the managers be found unable to bear the strain is not discussed. One gains the impression that the Government seems still to be acting on the assumption that it is the duty of the Management to bear the responsibility for education while its duty stops with giving advice and aid if possible. There are the local bodies whose administration has come in for adverse criticism. Nothing is mentioned in the *communique* about the control of the schools under local bodies thought it is freely talked about that elementary schools under local bodies will be transferred to the Government.

Thirdly, the Government scheme does not indicate clearly any planning in respect of education. The public can have no idea as to what the Government programme is even in a general way and how this programme is proposed to be completed. If the tendency for drift should continue to be the outstanding feature in the administration of education there will be no means for the public to judge the progress of the reorganisation scheme as years pass on. It is justifiable for the public to assume that wastage and stagnation could have been avoided if a definite programme had been followed. While the authorities complain that local bodies have not cared to submit any programme for the expansion of elementary education, they are themselves averse to the formulation of a comprehensive programme. The quinquennial reports of the Central Government will open the eyes of the Congress Ministry to the need for independent thinking and courageous spirit. In the quinquennial report for 1912-17, it has been observed by the Commissioner that "it is important both for the general increase of literacy and for ensuring that facilities are not confined to certain communities, that the expansion of primary education should proceed upon a definite plan." The report for 1927-32 refers to a quotation by the Hartog Committee from the report of the Bengal Committee and this emphasises the same point: "The mere expenditure of money cannot solve the

fundamental problems of primary education, unless it is spent according to *some well-considered scheme based on faith and courage as well as on the experience and experiments of the past*." The Director of Public Instruction of Assam, is reported to have recently pointed out that plans extending over a period of years should be drawn up and approved by the Legislature so as to avoid another period of wastage and to ensure systematic and continuous progress towards a definite object. Something in the nature of a programme was attempted in our province as the result of a survey in 1923 and the quinquennial report for 1922-27 gives prominence *to the scheme of a school in each village with a population of* 500. Unfortunately the programme does not seem to have been worked out with faith and courage. The tendency to treat certain well-known symptoms, such as wastage and stagnation is becoming more marked and the closure of schools is the only remedy that is seriously suggested. There is the danger of the goal itself being forgotten. No one knows whither our administrators want the province to move. The Congress Ministry may perhaps be puzzled by the numerous tables of statistics. If our Premier should, in the midst of his heavy work, find time to go through the quinquennial reports of the Government of India, he will understand the outlook and limitations of our administrators and easily discover that the lack of a well-planned programme has led us to the present unenviable position. It is for the Congress Ministry to ask itself the question '*Whither in Education*' and to call upon the Department to bring up proposals for the working of the programme.

Lastly, the scheme gives us no idea as to the manner in which the conditions of service of teachers are proposed to be regulated. Administration reports and other official reports admit the seriousness of the position in many aided schools and in several schools under local bodies. The Union has been constantly harping on the point which is plainly stated as follows in "Education in India." "The fact that India is a poor country is no excuse for the miserably low salaries of pay which some provinces offer. To reply that teachers can be obtained on the scales offered does not take into account the type of teacher recruited and the effect on the school of having a staff discontented, depressed by poverty and on the look out for other means of increasing their income." The conditions of service in secondary and elementary schools are equally bad and utter confusion prevails in several schools under local bodies. The contract which is insisted upon by the Government has not proved useful in ensuring security of tenure. Instances of managements resorting to the provisions of the contract for terminating the services of qualified,

competent and hardworking teachers on religious or communal or linguistic grounds are not infrequent and a state of alarm prevails. The proposed *license* scheme for teachers in aided elementary schools cannot claim anything more than that the position of teachers will not become worse. The Government is aware of all these facts and yet no attempt is made in the *communique* to set right things. The improvement of the conditions of service in aided schools is regarded by the Government as a concern of the Management. What the situation will be in a few years no one can foresee. The Union wants it to be clearly understood that the profession looks to the Government for the immediate adoption of suitable measures which will promote contentment and ensure security of tenure.

Opinion of the Union. Apart from such general considerations, the Government scheme is objectionable for a variety of reasons. It is my duty to remind you of the opinion of the Union on this scheme. The Union is opposed to the idea of restriction of facilities for education though it is in sympathy with the diversion of pupils to courses for which they have aptitude. It holds strongly the view that the proper distribution of pupils among the several courses is what is needed. Hence it is opposed to the arbitrary selection of pupils at the fourth form stage by means of an external public examination. On grounds of economy and practical administration the Union is also opposed to the extension of the secondary school course by one year. It is my honest conviction that the reorganisation scheme does not touch even the fringe of the problem. Why the Academic Councils have not considered the question is inexplicable. Many are the points in the *communique* which are rather obscure and no indication is given as to how far the Government is prepared to implement its own halting recommendations. It will be a pity if this scheme should come into force in 1939 in the present form. The Union will then have a busy time and if it should realise its duty it should get ready for action.

The child. The Wardha scheme has just now entered the stage and it is not proper for anyone to brush it aside or to kill it with kindness. I am extremely surprised to be told that many of the objects in the scheme could be achieved with the help of the new syllabus proposed to be introduced by the Government. This is certainly an admission that the Wardha scheme is sound. Yet one fails to understand the hush-hush attitude in regard to this departmental syllabus. Is it not strange that mention should often be made of this syllabus about which the public and the profession are utterly in the dark by the Premier and the Minister for Education? Is it not amusing that the Minister for

Education should attempt to persuade the public to accept the *unknown syllabus* by dragging in the name of Mahatmaji in support of it? Why should the Minister ask the public to be satisfied with a substitute on the strength of the good opinion of Mahatmaji while his all-India scheme itself is available? The problem of reorganisation is not a simple one and a scheme does not originate *de novo* in the Old College and the Secretariat. There is a strong case for convening a conference of the representatives of the Union, the Management, the Industries and the Universities with the Premier as Chairman to consider immediately the reorganisation of education in all its aspects on the basis of the material available just now and to formulate definite proposals. In considering the problem with all its ramifications we should not be deterred by financial considerations. It is worthwhile to know where we are and how we should proceed. The question is not whether we can afford to spend the money, but whether we can afford not to spend it. One preliminary conditian for the solution of the problem lies in the clear recognition of the fact that the four concerned parties, the Government, the Management, the Parents, and the Teaching profession should *change their angle of vision and look at the problem from the point of view of the child.* Then shall we have the proper atmosphere for the discussion of this vexed question.

The Government. The Government will have a different role to play in the reorganised education. It should be more than a mere administering agency. While making all parties concerned realise that its powers will be freely used whenever an occasion demands it, it should do all it can to encourage initiative and co-operation. A Board of Education consisting of the representatives of the Universities, the Union, and the Management is absolutely necessary if the Ministry should get expert advice at every stage. The Government should not hesitate to assume direct responsibility for education; but at the same time it should endeavour to enlist the support and co-operation of the Management and the Teaching Profession.

The Management. That the private management has done valuable service in the cause of education is well-known. The relation between the Government and the Management should be clearly defined to avoid confusion. The responsibility which the Government is bound to assume in the interest of public instruction makes it obligatory on the Government to satisfy itself with regard to the conditions of service of teachers, accommodation and equipment in every school. Aid and recognition by the Government mean that aided institutions are regarded as national institutions in whose wel-

fare and efficiency the Government is deeply and directly interested. While the need for this wholesome interference of the State cannot be called in question, it is essential that the *Management should have a distinct assurance that it can always count upon the liberal support of the Government, irrespective of race, religion or political complexion of the Management so long as the conditions for recognition and aid are scrupulously and faithfully observed.* No Management that is sincerely anxious for promoting the sound secular education of the children may allow itself to be swayed by considerations of religion or caste or language. If there be any Management that does not come up to this ideal, the Government should make it clear that its school will cease to be a public institution. It will also be a good principle if recruitment to the staff of schools be made by selection from an approved register of qualified teachers maintained by the Department so that the public may have full confidence with regard to the quality of instruction. An organisation of Managers has become necessary for the progress of education on sound lines. Questions of transformation and amalgamation of schools are sure to arise under the reorganised scheme and an organisation may go a great way towards promoting better understanding not only among Managing Bodies but also between the Management and the Government.

The Parents. The parents usually plead complete ignorance of the work of our schools and they are often unable to understand the needs of their children. There is a good deal of amusing and unintelligent criticism in regard to books, notebooks and courses. Our educated men find it difficult to appreciate the adoption of modern methods and appliances in the class-room though they are themselves keen on enjoying the modern amenities in the form of improved cars, roads and lights. The ignorance of the public is a serious obstacle and our schools do not catch the eye of even educated men. There is a great need for publicity work and I should like to remind you of the objective of the Canadian Federation of Teachers' Association in this connection. The only way to gain permanent benefit is to change the attitude and outlook of the people. We are therefore, turning our thoughts more and more to research and experiment and to working in co-operation with trustees and parents so that they too will be ready for changes.'' Our Education Week organised year after year is to become more popular and with better co-operation and understanding between the Department and the Union, it will be easy to educate the public.

The Teaching Profession. A well-organised teaching profession is a valuable asset to a country. In several Western countries, teachers

are required by statutes to join the Teachers' organisations and to attend their conferences. These organisations have been started everywhere primarily with the object of improving the status and salaries of teachers and of safeguarding their interests. Fortunately for the children in those countries, the organisations were able to win their points early in their career and they are free to direct their attention towards educational research and guiding the public in educational matters. They are consulted by the Government on all educational questions and are given official recognition and representation on behalf of the profession. The National Union of Teachers in England is invariably consulted and it also has seats in the Consultative Committee of the Board of Education and in the Burnham Salaries Committee. These organisations maintain full-timed salaried officers of good status and there are several departments such as Law, Organisation, Pedagogy, Discipline, Publicity and so on. We should endeavour to pull together and speak with one voice whatever platform we choose to occupy. The need for independent non-official educational opinion on which the Culcutta University Commission has laid much stress is always admitted and it is the duty of every teacher to make the South India Teachers' Union the one organisation that can represent the South Indian teaching profession. A profession that cannot organise itself on such lines will never be admitted to be fit to train the future citizens on sound lines. The Congress Ministry which is alive to the value of sound organisation in moulding and guiding public opinion should, far from doing anything which is likely to interfere with the wholesome influence of an organised body like the Union, lend a helping hand in promoting its development. It should make it plain that individuals, however eminent they may be, can only speak for themselves and that their opinion can never be preferred to that of an organisation. The Government should officially recognise the Union which represents the entire profession. Only then will every individual who feels the urge to do his bit for the profession think it necessary to join the organisation and avail himself of the opportunities for service. The growth of professional solidarity should be a matter of deep concern to both teachers and Government. All teachers, except a few anti-social individuals, will then realise the advantage of meeting on a common platform under one banner, irrespective of colour, race and religion. There should be no place either for snobbishness on one side or inferiority complex on the other. Teachers will then be in a position to fulfil all the obligations of the members of a learned profession and a healthy nonoffical educational opinion may be built up. Our affiliated associations have got a good deal of work to do in this direction beyond setting their houses in order.

Notes

The late Prof. K. Sundara Rama Aiyer.

We deeply regret the demise of Prof. Sundara Rama Aiyer at Kumbakonam at the ripe age of 84. He was an outstanding personality in Southern India by virtue of his deep erudition, culture and piety, his high thinking and simple living, his mighty and alert intellect and his spotless character. He was a true Vedantin and a born teacher held in universal esteem by his students and the public alike. Prof. Sundara Rama Aiyer had a long and brilliant career as an educationist moulding the thought and outlook of many generations of students. He had a remarkable aptitude for mastering various subjects and giving clear and terse expression to his thoughts. Late in life, after his retirement from Government service, he wedded himself to learning Sanskrit and acquiring a mastery in it with a zeal and strenuousness rarely to be found among men of his age. This enabled him to become a noted exponent of Hindu philosophy and religion.

The late Professor was an esteemed contributor to our journal and took an abiding interest in its welfare. We had the proud privilege of this and of his occasional inspiring personal encouragement in our humble endeavour in the cause of education.

We convey our heartfelt condolences to his revered son Dewan Bahadur K. S. Ramaswami Sastrigal, and join our countrymen in their prayer for eternal peace and rest to the great soul.

The Mangalore Educational Conference.

The 29th Provincial Educational Conference was held at Mangalore from the 18th to the 21st of May, presided over by Mr. M. S. Sabhesan, M. A , the Secretary of the South India Teachers' Union. Mangalore being far away, it did not attract large numbers of teachers, though the gathering was representative of the province. The conference held its sessions and the delegates were accommodated in the commodious buildings of

the Canara High School. Great credit is due to the organisers for the excellence of their arrangements and the care with which they had attended to minute details contributing to the comfortable stay of the delegates. Mention in particular should be made of the remarkable solicitude and discipline among the young student volunteers, which is worthy of emulation by others elsewhere and which augurs a happy and prosperous future to the young generation. We heartily congratulate the Reception Committee on the success they have been able to achieve in spite of their handicaps and lack of experience of organising or attending similar conferences.

The Presidential Address did not pursue the usual *mamool* of a mere survey of educational ideals and reconstruction, but was a trenchant criticism of the aims and policy of the Government in its educational programme. A staunch and sincere worker he has been for over fifteen years guiding the destinies of a Premier organisation in the Presidency, the President was competent to give a free and bold expression to the age-long ills of the teaching profession and press for their amelioration with vigour and frankness.

Mr. Sabhesan was simply voicing the opinion of the teachers when he referred to the work of the Ministry with disappointment and subjected the so-called Government plan of educational re-organisation to severe criticism. The teaching public have been eagerly waiting for a *determined* and *definite* step from the Government towards educational re-orientation, but beyond making the study of Hindi and the vernacular medium compulsory, they do not see any systematic attempt to grapple with the various problems as in certain other provinces where representative committees have been appointed to work at them with definite terms of reference. The President was hence justified when he pointedly adverted to the *stand-offishness* of the Ministry in respect of a vital matter concerning national regeneration. We are one with him in his desire that the Ministry should shake off its lethargy and appoint a Commission representing the South India Teachers' Union, the three Universities and the non-official educational experts and managements and refer its recommendations to public criticism

before formulating its resolutions. The Ministry's present *hush-hush* attitude avoiding such well-recognised procedure in its preparation of departmental syllabuses and giving effect to new schemes of education would only strengthen the suspicion that the Ministry has been following a policy of drift like its predecessors.

We also endorse Mr. Sabhesan's pointed reference to some grave defects in the scheme of re-organisation Adequate attention to finance and the status and security of service of teachers, which alone would contribute to the success of any scheme, has been lacking. The holding of an external public examination at the fourth form stage for diversion of studies is educationally unsound and opposed to public approval. Nor would it be advisable to extend the secondary school stage by one more year.

The constructive proposal of the President regarding the need for the constitution of a Board of Education for the province, would be appreciated. An organisation of this kind representative of the South India Teachers' Union, the Universities and the Managements, would be helpful in enabling the Government to secure expert advice on educational questions before formulating its educational policy.

It is a good thing that the Parliamentary Secretary to the Education Minister had made up his mind to watch and take part in the proceedings of the Conference. We hope he would guide the Government to take a correct perspective in the light of his observations and experiences at the Conference and enable it to formulate an educational policy and programme which would satisfy the needs and aspirations of the teaching public and the people in general.

Reviews

1. General Science for Form IV (English): Edited by M. S. Sabhesan, M A. Published by G. Srinivasachari & Sons, Madras. Price: As. 12.

This neatly got-up book closely follows the revised syllabus for Form IV. The various topics have been carefully arranged and treated in simple and clear language. Brief notes in italics have been added where each new section of the syllabus begins, to show the continuity. Pictures and diagrams are copious, and the line diagrams, which are highly instructive, form a special feature. The essentials of each subject have been clearly brought out. The questions at the end of each chapter could have been increased in number, with advantage to pupils. This would prove a good text-book where English is still the medium of instruction.

2. Hindi Patrika: Edited by Pandit Raghuvaradhayalu Misra and A. Rama Aiyer, M. A. Published by Tamil Nad Hindi Prachara Sabha, Trichinopoly, Annual Subscription Re. 1/-

This is a pioneer attempt at popularising Hindi in the Tamil Nad. Some selected schools are now to teach Hindi in the lower forms, and the public too, leaving alone a few anti-Hindi fanatics, are eagerly taking to it. For beginners of this nature who are earnest about gaining a working knowledge of the language, the magazine would be found greatly useful. The contents seek to give graded lessons from the infant stage, on up-to-date lines, easily assimilable by beginners. Conversation lessons have been included to show the difference between spoken and written Hindi. Short, simple stories in Hindi of great men and women of India find a place. Cheap and neatly got up, the journal has a prosperous career before it, and we heartily wish it a long life of useful service to our motherland.

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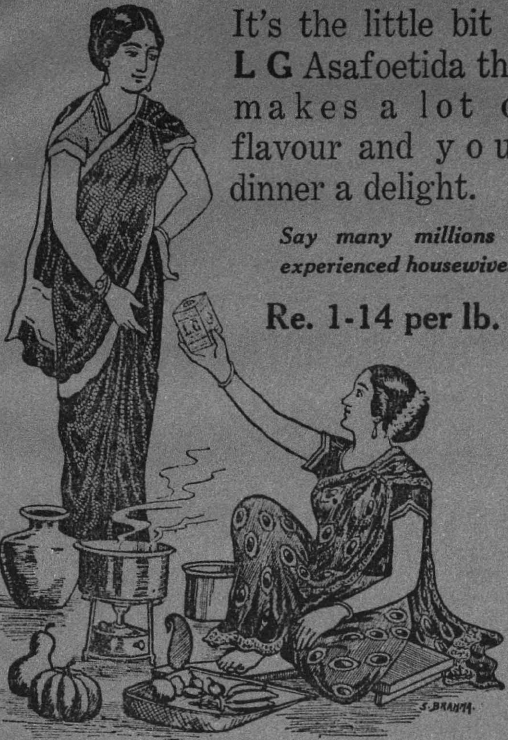

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